

# THE NOTRE DAME SCHOLASTIC.

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## The Mussle.

BERLIN UNTER DEN LINDEN.

*Adapted from Guyau.*

Under the Linden, a package in his mouth,  
A large dog passed; 'twas clear both from his race and  
growth

With one stroke of his paw he could have crushed my hand;  
Yet step by step, a child he followed, bland.  
With brilliant eye, with head erect, his whole mien showed  
How proud he was to bear his load.  
His eye spat fire, if any one came near,  
His white teeth gleamed to guard his treasure dear.

What was the treasure? Make a guess and name.  
His mussle.

Oh! dogs, both strong and tame,  
Cherish your load!

Oh! men, too, in the same  
Mild yet proud spirit, bear your chain,  
And bite at him who would your load disdain.

R.

## Father Matthew.

BY JAMES A. BURNS, '88.

In a sketch as brief as the present must necessarily be, it is evident that full justice cannot be done a man whose life was one of incessant activity,—activity, too, which, either in its operation or in its effects, extended over a vast portion of the civilized world. I should say, rather, *extends*. For a careful inquiry will tell us that the grain of mustard-seed planted, nursed, and developed into a sapling of goodly growth and vigor, under the magic care of Father Matthew, is each day and year still putting forth new leaves and branches, and striking its roots deeper into the soil, under the painstaking cultivation of his successors. I will, therefore, present a

mere outline of the life and life-work of this truly extraordinary man.

Theobald Matthew was born at Thomastown, Tipperary, Oct. 10, 1790. His parents were of high respectability, but in reduced circumstances. As a child, he was remarkable only for a certain winning artlessness of manner and a never-satiated desire of making those around him happy. This latter propensity used to find its expression chiefly in his getting up of little "feasts" for his younger brothers and more intimate playmates. Many interesting anecdotes might be told of the future apostle during these sunniest of days; but, leaving all this to the reader's imagination, I hasten to more important events.

From his earliest years he had aspired to the dignity of the priesthood. With that sublime end in view, on reaching the age of seventeen, he entered the college of Maynooth. It was and is still a rule at that institution that no student shall, under any circumstances, enter the room of another. Theobald, though aware of the prohibition, was so thoroughly imbued with the spirit of home and its freedom that he could not withstand the temptation to an indulgence in his cardinal weakness—"feast" giving. He was detected, however, and, to avoid the penalty of expulsion, quietly withdrew. I mention this seemingly unimportant event as an evidence of the inscrutable ways of Divine Providence. The young scholastic had a great work before him. As a secular priest he could not have accomplished this work. In the occurrence, then, which led to his withdrawal from Maynooth, we can recognize the finger of God, directing him to a sphere of life in which he could more readily carry into effect the Divine purposes in his regard.

Entering the Franciscan Order at the age of eighteen, after six years of preparatory study, he was ordained priest by the Archbishop of Dublin.

Soon he was assigned to a parish in Cork as an assistant to one Father Donavan, a man of the most profound charity. This parish was the poorest and, at the same time, one of the most populous in the city. Here was a field for the zealous young Friar, and right zealously did he enter upon its duties. No labor, no endurance could match the ardor he displayed for the salvation of souls. His mildness and compassionate tenderness in the confessional were equalled only by his simple, Gospel-like eloquence in the pulpit. In the estimation of the parishioners, his benevolence surpassed even that of Father Donavan. In a wonderfully brief time the energetic young priest had organized societies for old and young, founded an hospital, erected a school-house of handsome size and proportions, renovated, enlarged, and adorned the church, brought back numbers who had strayed from the fold, and, in short, infused an entirely new spirit into the congregation. Upon Father Donavan's death in 1820, Father Matthew was appointed his successor. The good old priest had been ailing for several years, however, and in consequence, for some time before his death most of his duties had to be performed by his assistant.

Father Matthew's inauguration of the great work of his life came about in this wise. Among his more intimate friends was numbered a certain gentleman known to the public by the sturdy appellation of "honest Billy Martin." Although a Quaker, he was, withal, a man of liberal ideas, and a leader in every movement looking towards the betterment of society. Mr. Martin had long mourned over the woe caused his unhappy countrymen, and more particularly his townsmen by the curse of drink. He had himself made gallant efforts to establish a society to oppose its further extension, but from one cause or another the attempts fell through. Father Matthew, while deeply sympathizing with his endeavors, had hitherto refrained from taking an active part in them. Now he was urged by his Quaker friend to head a new movement against intemperance and its abettors. Here, surely, was a golden opportunity for effecting good. He was loath to refuse. Yet he hesitated to give his consent. The cares of his parish, his delicate health, and the engrossment of time and labor which he no doubt foresaw would be entailed by his advocacy of the Temperance cause,—these motives occasioned a pause in his decision. But it was only a pause. He would make a gallant effort, at least. Having come to this resolve, he sent for Mr. Martin. The latter was overjoyed, and expressed the most sanguine presentiments of success.

Father Matthew appointed the evening of Tuesday, April 10, 1838, for the time, and his school-house as the place of the first meeting. The number present might have been counted at a glance. It was indeed disheartening, at least for Mr. Martin. Father Matthew, however, nothing daunted, delivered a most stirring speech, detailing the motives which had prompted him to the course he was entering, and declaring his firm resolve to continue the crusade against drink as long as a single convert should bear witness that his efforts were not wholly in vain. Then, with a "Here goes in the name of God"—noble words!—the speaker fired the first gun in the still fiercely-raging battle, by affixing his own name to the pledge-roll. The few who were present followed his example, and after he had eloquently exhorted his brothers-in-arms to be fearless and aggressive in the sacred struggle, the meeting adjourned.

And now the rumor spread abroad among the people that their own "Soggarth" had publicly and solemnly espoused the cause of the "tee-totalists." As usual, some were incredulous, most predicted failure, while a very few had the courage to commend his action. All, however, determined to see and hear for themselves. So it happened that at the next weekly meeting the school-house was packed. Father Matthew saw and seized the opportunity; he spoke with an earnestness and an eloquence he had never before displayed. He bore down all before him. As he waxed warmer, the expression of curiosity faded from the countenances of his listeners, and in its place intense interest and deep sympathy became seated. When he had done, there was not one in the audience who did not arise and subscribe his name to the pledge. Father Matthew was jubilant, while exultation bubbled out from every line of "honest Billy's" face.

Henceforward the movement swept onward like a tidal wave. The liquor men rallied, and endeavored to make a stand, but in vain. At the words of the new apostle the scales seemed to fall from every eye, and the monster that had so long been fed and fondled in the bleak cabin, as at the burnished hearth, was seen in all its hideousness, and forever banished. Within three months from the day on which the courageous pastor had said "Here goes in the name of God," 25,000 people had signed the pledge; in five months, 13,000 more had been enrolled, while at the close of the year the membership had been swelled to 156,000. And among these were numbered many of the most influential gentleman of the province. Warm-hearted old Cork had become all at once the Mecca of

Temperance. Lines of pilgrims might have been seen streaming in and out of the city at almost all hours of the day, often, too, during the night. As Father Matthew's house contained but two apartments—and these the superlative of diminutiveness—he was forced to convert one of them into a “parlor,” or reception-room, reserving the other one as a kind of combination kitchen, library, and sleeping-apartment. In the “parlor” was kept the “great book” of enrollment, and here it was that the pledge was wont to be administered to the surging throngs.

In the spring of the following year, Father Matthew was invited by the Bishop of Limerick to visit that city. He consented. His advent occasioned the most extraordinary excitement throughout the whole province. Even on the day before he was expected, all the roads leading to Limerick were black with the eager throngs of people hastening cityward. On the day of his arrival, the city was one rolling sea of humanity. The streets and avenues were literally choked with a dense, impassible, endless throng. Nothing like it had ever before been witnessed in the historic old town. Prices immediately ran up to fabulous heights. Indeed, a famine was for a time imminent, but through the generosity of the surrounding farmers was happily averted. The reception given the unassuming little Friar would have put to shame the triumph of a Roman conqueror. A faint idea of the numbers and enthusiasm present may be had from the fact that no less than 150,000 new members were there enrolled in the glorious cause. His visits to Waterford and Maynooth were attended by a repetition of the scenes in Limerick. All the more populous cities of the island were now successively visited, and everywhere was his reception the same, everywhere the genuine enthusiastic Irish ovation and the most marvellous success awaited him. This was the case even in the far North—the nursery and the home of Irish Protestantism and bigotry. Something like a rough estimate of the amount of good effected in Ireland by the apostle during these few years may be derived from the fact that while in 1839 the duty on liquors amounted to £1,434,573, in 1844 it was only £852,418.

O'Connell's agitation was during this time in full bloom, and studious efforts were put forth by its leaders to make capital out of the Temperance movement. Without avail, however. Father Matthew knew well that an alliance or even an exhibition of active sympathy with politics or a political party must have proved fatal to the phalanx he was

endeavoring to mould. While, therefore, passively co-operating with the great Agitator, with the most consummate prudence he refrained from any course of action that might be likely to divert the society from its true end.

In 1842, Father Matthew, extended the sphere of his labors to Scotland. His success here was not less extraordinary than it had been in Ireland. All prejudice of race and faith, of caste and class was for the time laid aside. His journey evoked one continued series of monster mass-meetings, at which the highest equally with the humblest gathered to pay honor to a philanthropist who had indeed proven himself worthy of the name. The following year he visited England, where his reception was scarcely less enthusiastic. Encomiums and testimonials from the most eminent clergy and laity of the three kingdoms were now being showered upon Father Matthew in recognition of his services to the cause of morality; but, in spite of all this, he was at heart the same simple Franciscan who had won the love of the good people of Cork. The English Government, in 1847, honored him with a pension of £300 per annum, a measure of justice of which he stood greatly in need.

The zealous Apostle of Temperance had long yearned for an opportunity of establishing the organization in America. In 1842 he suffered a slight stroke of paralysis, and feeling intuitively that this was the beginning of the end of his earthly career, he determined to carry out at once his projected visit to our country. In spite of the admonitions of friends and physicians, he embarked. The greeting accorded him upon his arrival at New York was of itself an ample compensation for the fatigues and dangers of the voyage. He was met at the wharf by the mayor, aldermen, and principal citizens on foot, who, after reading him an address of welcome to our shores, tendered him the freedom of the city. Here he remained a week, his time being almost wholly taken up in giving the pledge to the multitudes eager to be enrolled under the banner of the new crusade. From New York he proceeded to Boston, but his labors here, in consequence of the fierce strife raging on the slavery question, were not as fruitful as might have been expected. Washington was visited in December, where he enjoyed the distinguished honor of being admitted to a seat on the floor of the House, and was also entertained by the President and Cabinet at a public banquet. Next he made a tour of the Southern states. While going up the Mississippi from New Orleans, however, he suffered another and a severer stroke of paralysis. Feeling that his

end was drawing nigh and longing to behold once more the "green hills of Erin," he cut short his intended Western trip and embarked for home, after adding to the ranks of Temperance over half a million disciples in America. Although he lingered several years after his return from the United States, he never recovered his health sufficiently to prosecute his labors. Death came to him, calm and peaceful, on Dec. 8, 1856.

Father Matthew must be classed as one of those extraordinary men whom, like the prophets of old, God raises up, from time to time, to minister as physicians to the wants of society. His wonderful powers of personal attraction had their seat chiefly in an earnestness, simplicity, and amiability of character. To see him, was to love him; to know him, to revere. He proposed to himself but a single object in life,—the salvation of souls,—but for its attainment every force of mind and body was marshalled under the sway of an indomitable will, and the story of his fairy-like success has been told. As a speaker, he possessed few, if any, of the graces termed oratorical; but in his voice and in his gestures there lurked a certain naturalness which pleased, and in the thought, an energy and a simplicity which never failed to carry conviction to the hearer. My opinion of his character and work may be summed up in that of the gallant Irish patriot, Smith O'Brien, himself a Protestant: "I am disposed to regard him as an Apostle who was specially deputed on a Divine mission by the Almighty, and invested with power almost miraculous. To none of the ordinary operations of human agency can I ascribe the success which attended his efforts to repress one of the besetting sins of the Irish nation. If I had read in history that such success had attended the labors of an unpretending priest, whose chief characteristic was modest simplicity of demeanor, I own that I should have distrusted the narrative as an exaggeration. But we have been, all of us, witnesses of the fact that myriads simultaneously obeyed his advice, and at his bidding, abandoned a favorite indulgence."

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#### Matter and Form.

#### IV.

Starting with the principles already laid down, we may now ascend one step higher in the scale of creation. We saw in the foregoing papers that when certain simple bodies come in contact under favorable circumstances, which are often characterized by a development of heat, light and electricity, they form a combination, equivalent for equivalent,

according to very simple laws which, though variable, present most striking analogies. Moreover, there arises therefrom a new body endowed with peculiar properties, which for the most part differ essentially from those of the simple bodies from which they originated. Thus, an equivalent of oxygen and an equivalent of hydrogen being combined, produce water: hydrogen and oxygen are gases, and water is a liquid. It is customary among chemists to attribute that combination to the development and action of certain affinities by which the molecules of simple bodies are made to unite one with another, equivalent for equivalent, and form but one unit, which is that of the compound.

Wherever, then, a combination takes place, by reason of these affinities, we ought also to find therein the cause that produced it. But where is the first principle which determines the combination itself? Again, it is to the teachings of philosophy that we must appeal in order to discover it. The action exercised by a form upon primitive matter more satisfactorily accounts for its mysterious production.

Let us first, led by science, endeavor to analyze the mode of causality exhibited in the phenomenon of combination. We notice that the molecules of two simple bodies, being brought into contact, are immersed, as it were, in a flood of ethereal fluids more or less condensed under the influence of their vibrations, and, as an effect of this condensation, generally accompanied by facts of light, heat and electricity, a new phenomenon takes place of which we shall try to explain the nature.

As we saw, so long as simple bodies remained isolated, their molecules (according to a scientific hypothesis) but in reality (according to the scholastic theory) "the primitive matter," after receiving in each of these molecules a first degree of "information," was endowed with certain affinities proper to determine the combination. Yet these affinities existed only *in potentia*, because the forms, which they had acquired before, did not possess the power of putting them in active motion.

But when these two bodies are placed in the presence of each other under special conditions calculated to develop their affinities, at once, to that new disposition which presents itself in the primitive matter corresponds one of those efforts of expansion which nature in such cases produces to put in motion, properties that existed only *in potentia*. At the same time, the form best suitable to exert its action over those affinities is brought forth, because this is one of the laws of motion and the unceasing renewal of the material world, according to the plan God conceived from eternity and the

order for the fulfilment of which Divine Providence continually furnishes the means. Thus it is that a new form is born, which causes affinities to pass from potentiality into act. Moreover, it replaces the lower forms inherent in the primitive molecules, which, being no longer able to exert themselves, vanish altogether. Finally, the same new form, after taking hold of the primitive matter, gives it a new substantial mode, the principle of unity and determination.

By ascertaining that double action of the form over the matter, we are logically led to classify the forms to which the action is due, and point out a second category of forms, the characteristic of which is "affinities," because those affinities, once put in motion, are the cause why the two bodies become one only substance and the active principle by which the primitive matter is determined. It may be remarked that, besides unifying and determining by means of affinities, those forms have no further action, and the combination once effected, so that the primitive matter be really possessed of its new substantial characters, the first impulse continues without change or development.

This second class of forms, much more numerous than the first, gives rise to all compound, inorganic bodies—not only to all binary compounds that result from the combination of two simple substances, but also to that multitude of composite bodies to which chemists give the name of salts: that is, those which are made out of two binary compounds, and consequently of three or four simple bodies.

But before going farther, we must point out the consequences drawn from the theory supported by St. Thomas, and show that it satisfactorily accounts for the phenomena which result from the combination of material bodies. To consider simply the fact of the transformation which occurs in the transition of compound bodies into their combination, it seems that the scholastic system is calculated to establish a complete harmony between the principles laid down by the Aristotelic school and the facts ascertained by scientific experiments. But in order to explain all the other subsequent phenomena which refer to the combination and especially to the decomposition of bodies, physical and natural sciences have necessarily resorted to some "hypotheses," the conclusions of which, so far as concerns the substantial mode of the compound body, do not present the same agreement with the Thomist doctrine; if we mistake not, they altogether disagree from it. But later on we shall have occasion to treat of this more fully.

It is supposed and generally admitted by scientists, that in any combination whatever each of the molecules which form compound bodies subsists and co-exists, though in a latent manner. Hence it follows that the peculiar characters, which the molecules of the compound receive, result rather from the special mode of "juxtaposition" according to which the components are arranged, than "the substitution of one substance for another." At any rate, chemists maintain that the components subsist after as before the combination, though dormant and hidden beneath the compound substance.

On the contrary, the scholastic system declares that the components cease to subsist together with the new substance, and admit the appearance of "successive forms," as explained above. Thus it is that the forms of the components being extinct, their substantial modes are also destroyed; and such being the case, a new form steps in which produces in the combination a substantial mode entirely new—one, active and principle of actual determination, admitting of nothing that existed before except "the primitive matter," the common subject of all material bodies.

#### V.

What has just been said applies to inorganic bodies alone. It remains for us to speak of organized bodies, and examine both their constituent elements and the different phases of their substantial existence. Let us begin with plants. Here again we find components—that is to say, that a certain number of simple bodies, almost always the same, amongst which we notice principally azote, oxygen, carbon, hydrogen, etc., enter into the composition of their tissues and cells. At least, we are always able to find them by analysis in larger or smaller proportions, and when others appear to be mixed with the former, their quantity is so insignificant that they may be considered as mere accidents. But even in this case the latter have been, as it were, surreptitiously introduced by more complicated combinations with regard to the number of the elements received and also to the laws regulating their admission. Therefore it is that some of them can scarcely be represented by chemical formulæ, so complex is the operation and mixture of their equivalents.

From all this we rightly infer that these combinations are caused by another kind of affinities which were developed, it is true, by means of the same agents spoken of before, viz., light, heat, and electricity, but also through the influence of a more powerful, more active, more intimate force than that which can be realized. This cause, which

science cannot discover and which the scholastic theory positively affirms, gives its species to the new body, actuates its potential energies, and must be far superior to all the other agents supposed by scientists.

Higher, indeed, and nobler is that mysterious force called vegetative life, not only because, being itself a centre of affinities, it attracts and collects other more delicate and deeper affinities necessary to its operations, which develop themselves according to more complex laws, but also because, owing to its informing action, it varies the substantial mode of existence and determines its species. Thus it happens that the same force, by differently distributing the tissues in the roots, the stem and the leaves, organizes them so harmoniously that each part of the plant itself fulfils special functions and at the same time concurs in establishing the unity of the living subject. Besides, not only does that vital force subsist for a while in regard to the substance once specifically determined, but it is unceasingly acting upon the inorganic bodies which surround it, thus endeavoring to decompose them, assimilate their fitting properties, and finally insure the progressive growth of the plant.

From these last two properties, which especially characterize the vegetative form, many an important consequence follows. First of all, we must no longer consider "the substantial form" from the same standpoint in plants as in bodies inorganic, for it does not exist separately in each of the molecules of which it is composed, but really in the whole subject, in the complete being, organized and actuated with life. In minerals, for instance, each molecule receives its substantial mode at once and independently of all the others, though in a permanent and fixed manner. On the contrary, the impulse given to plants is spontaneous and gradual: an inner force permeates the whole organism, determining the surrounding molecules, and distributing to the minutest particles, in proportion as they are assimilated, the vegetative functions which they are destined to fulfil. In reality, every part of a plant depends on the others; each molecule performs its assigned function in view of a common existence, and the substantial form throughout the whole body, presiding all over the various operations, and effecting in its measure what is known by the name of "vegetative growth." It follows, secondly, that here for the first time the substantial form determines the primitive matter, not simply to cause it "to subsist," but also "to be active." And this activity, endowed with its own proper development, enables plants to reproduce them-

selves; in other words, plants are gifted with the power of transmitting life. Owing to this characteristic, vegetative forms can rightly be placed in the category of "immanent forces," or "animated organisms," which cannot by any means be applied to purely material, lifeless forms, as these communicate but a permanent mode of substantial existence.

Let us remark, however, that this principle of vegetative life to which the distinctive properties just described assign a rank superior to that of the preceding forms, is not less than these an active centre of affinity and determination. Being higher than the former forces, it triumphs over them in the measure necessary to strengthen its own existence, but still it continues to act in the same manner and follows the same law of causality.

Moreover, as every development in material substances necessarily involves a limit, the active force of that nobler form must sooner or later cease growing, and its permanence must likewise cease. This being the case, it would have proved inferior to the forms of inorganic bodies, which subsist indefinitely, till an external circumstance, to which they are subject without giving rise to it, would come to destroy its previous nature. But Divine Providence made a compensation for that apparent inferiority, as the vegetative form possesses the power of reproducing and multiplying the substance which it determined according to a special mode of existence.

At the extremity of the stems, or here and there on the branches stretched out throughout space, plants, during certain seasons, seem to gather together all the finest parts of the substances wherewith they were nourished, to combine with the utmost efforts all the most perfect properties which they have assimilated, and to compose thereby something mysterious, sweet and delightful: this is what we call "fruit." The fruit, indeed, is the master-piece of the vegetative power; everything must contribute to its splendor and the magnificence of its structure: variety of shape, liveliness of color, sweetness of perfume in the "flower" which precedes it and presides over its formation; delicacy of tissues, fragrance of the juice in the fruit itself which surrounds the seed, as it were, to guard it against man's carelessness, or the better to reward man's care in plucking and propagating the precious product of bountiful nature.

Thus it is, that this virtue of passive permanence, which is the property of inorganic forms and material substances, is changed into a vital power which is unceasingly acting in vegetables, and seems to make use of all the best means to insure, not only



the preservation of the individuals, but also the propagation of each species.

(TO BE CONTINUED.)

### Origin and Use of Prose and Poetry.

It has often been said, and the concurring voice of all antiquity affirms, that poetry is older than prose. The Greeks have ascribed the origin of poetry to Orpheus, Linus, and Musæus. There were, perhaps, such men as these who were the first distinguished bards among the Greeks. Poetry, like music, had its foundation among the barbarous tribes. There never, certainly, was any period of society in which men conversed together in poetry. They were always wont to make the necessities of life known to each other in prose. But from the very beginning of society, men were accustomed to assemble together for the purpose of celebrating feasts, making merry over victories, or to show their grief for some dead hero; and during these public assemblies it is well known that music, songs and dances were used, either to express their joy or to show their grief. In the first ages of Greece, priests, philosophers and statesmen, all delivered their instructions in poetry; and not until the age of Herodotus has history appeared in any other form but that of poetry. Cool reasoning and plain discourse had no power to attract savage tribes, whose only occupations were hunting and war. There was nothing that could draw the crowd to listen but the high power of music and song.

These means, and no others, were used by chiefs and legislators when they sought to instruct or animate their people. There is, likewise, a further reason why poetry should have been preferred to prose during the first ages of society. Because such compositions could only be transmitted to posterity before writing was invented, songs only could last and be remembered. The ear gave assistance to the memory by the help of poetry; fathers repeated the songs and sung them to their children; and by this oral tradition of national ballads were conveyed all the historical knowledge and all the instructions of the first ages. In the first ages of society, poetry was not properly distinguished or separated. Indeed, not only were the different kinds of poetry mixed together, but all that we now call letters, or composition of any kind, was then blended in one mass. Whoever wanted to move or persuade, to inform or to entertain his countrymen, whatever was the subject, accompanied his sentiment and tales with the

melody of song. This was the case in that period of society when the character and occupations of the husbandman and the builder, the warrior and the statesman, were united in one person. When the progress of society brought on the separation of the different arts and professions of civil life, it led also by degrees to a separation of the different literary provinces from each other. The art of writing was, in the course of time, invented; records of past transactions began to be kept; men occupied with subjects of policy and useful arts, wished now to be instructed and informed, as well as moved. They reasoned and reflected upon the affairs of life, and were interested in what was real, not fabulous, in past transactions. The historian, therefore, now laid aside the art of poetry; he wrote in prose, and attempted to give a faithful and judicious relation of former events. The philosopher addressed himself chiefly to the understanding. The orator studied to persuade by reasoning, and retained more or less of the ancient passionate and glowing style, according as it was conducive to his purpose.

Poetry became now a separate art, calculated to please, and confined generally to such subjects as related to the imagination and passions. Even its earliest companion, music, was in a great measure divided from it. These separations brought all the literary arts into a more regular form, and contributed to the exact and accurate cultivation of each. As the world grew older, men became more learned, and were not so easily led away by the melody of song. And the chiefs and instructors of the people, instead of being surrounded by numerous bards, made themselves acquainted with the learned men of their times. Thus, for example, take the Athenians during the time of Demosthenes. In critical junctures of the state, when the public was alarmed by reason of some pressing danger, when the people were assembled, and proclamation was made by the crier for anyone to rise and deliver his opinion upon the present situation of affairs, poetry would not only have been hissed, but resented and punished by an assembly so intelligent and accustomed to business. Their greatest orators trembled on such occasions when they arose to address the people, as they knew they were to be held answerable for the issue of the counsel which they gave. Demosthenes triumphed over all his opponents, because he spoke always to the purpose, used weighty arguments, and made use of good, solid prose. Therefore, even though age be considered, there can be no doubt that prose is more important than poetry.

DAVID B. TEWKSBURY (*Prep*).

# NOTRE DAME SCHOLASTIC.

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Notre Dame, April 7, 1888.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTY-FIRST year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

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J. A. BURNS, '88,	CHAS. P. NEILL, '89.
S. J. CRAFT (Lit.), '88.	

—Some of our secular contemporaries speak of an "American Party." It may be a "goak," but, all the same, the "rising generation" of this great Republic would like to know the footing on which they are to stand. If, as all religious thinkers, leading statesmen, and, in a word, the great minds of the day teach, religious bigotry and hatred have met with their death wound in the midst of the civilization of the nineteenth century, where is the earthly need of the existence of the "American Party"? Such periodicals all intelligent minds should discard.

## A "Cotemporary" Noticed.

Glancing over a late issue of our esteemed contemporary, the *Wooster Collegian*, we discovered about a half column of "concentrated" bosh devoted to an article that appeared in our issue of March 3 on the "Catholic Church and the Amer-

ican State." The SCHOLASTIC has long since ceased to heed the utterances that emanate from the excited brains of those whose bigotry and prejudice see disaster and ruin threatening our Government on account of the steady spread of Catholicity, and who vent their impotent rage in feeble tirades against the Church, and in gorgeous rhetorical twaddle about "the dazzling sunlight of condensed truth" and "the intense intellectual light of the nineteenth century." And, as it is still fully aware of the uselessness of attempting to allay fanciful fears, begotten of prejudice and nurtured on bigotry, it would pass this matter over in silence were it not that the author of the offending article is moved by the charity of his heart to petition his critic not to give way again to such exhibitions of rage, unless he (or possibly she) desires to furnish a striking example of a mind so narrow that it has proved impregnable to the broadening influences which, for the last quarter of a century, have been exposing to ridicule and contempt the alarmists of the days of know-nothingism and anti-Popery.

Our critic should have lived in those days to find appreciative hearers for his tirades. The author has also learned from experience how vain it is to presume to argue with that numerous class of beings who, when "convinced against their will," are wont to cling to their original convictions with surprising tenacity; and he can only plead with his critic to give his days and nights to the consideration of that "marvellous curiosity" in the hope that a single ray of its "intense light" may at last break in upon some portion of the critic's brain, not rendered invulnerable by a triple coating of bigotry.

We cannot accuse our critic of giving forth "deformed logic, horribly twisted facts, and unjointed conclusions," because he attempts no logic, ignores facts, and draws no conclusions. His article consists of some choice, but wrathful, invective; an expression of astonishment that an institution should exist where his own pet ideas have not obtained a foothold; an antiquated, time-worn fling at the priesthood and the confessional; a few lines of conceited criticism, and an expression of tender solicitude for the peaceful repose of the Father of his country. Dear critic, your wrathful beginning is bad for you. You should frown down these presumptuous articles with withering scorn, or else discuss such momentous matters with the calm and stately dignity becoming one who sets himself up to lecture on "marvellous curiosities" and to seek out attractions for "side shows" of "third rate circuses." When you give way to such paroxysms of rage, you act the part of one who, confronted by an objec-



tionable but overwhelming truth, allows a blind and stubborn prejudice to render him proof against the irresistible logic of events. Our facts, dear critic, were not "horribly twisted." They were plain and lovely; in truth, they were beautiful in their symmetry; but when viewed by a mind distorted by bigotry, they assumed monstrous proportions and gigantic forms, just as simple windmills were metamorphosed into monstrous giants by the overwrought imagination of the heroic Don Quixote. But you may find comfort in the fact that your brain is not the only one that conjures up these frightful visions of the outcome of this growth of Catholicity. The worthy Mr. Fulton has seen the same phantoms that haunt your peace of mind, and he is now bending all his energies to averting the impending calamity. He is sadly in need of an assistant built on that style of architecture requiring lightness and roominess at the top to allow full expansion of the imagination, and we think an able assistant of your calibre would be of invaluable service to him in his Quixotic crusade. Don't let the fact that he is being buried away under an avalanche of abuse and contumely from every man of average sense be a source of discouragement to you. All great reformers have met a similar fate at the outset.

Your spiteful fling at the priesthood and the confessional will be a sufficient recommendation to insure you a warm reception. Don't lose your temper again, whatever you do, for you could doubtless write much more prettily if you maintained more composure. And, moreover, don't be astonished to find that outside of your own narrow sphere there exist institutions that hold ideas differing from your own. As you grow older, you will learn many things that may astonish you, and you will doubtless find that your own brain does not encompass all the wisdom of humanity. If you live long enough, and grow in wisdom as you grow in years, you may even see a grain of knowledge outside of yourself, and be compelled to foresee with regret that wisdom will not die with you.

For your kind acknowledgment of the mediocrity of our introduction we thank you. We know the pain such an acknowledgment must have cost you, and we see in it the faint glimmering of a sense of fairness not entirely extinguished by a long state of "innocuous desuetude."

Our sense of gratitude will ever prompt us to hope that this latent spark may be fanned to a steady flame that will light the obscure corners of your intellect and dispel the illusions that now haunt it. We are in the dark as to the personality of our

critic. If the critic be a pert young Miss, just embarking in the journalistic field, we disclaim any intention to discourage her aspirations by our ungallant behavior; if he be a hoary-headed sage who imbibed his bigotry in the school of know-nothingism, and has grown gray in his narrow views, we plead not guilty to the charge of intentional disrespect; and if he be one of the brainy young men who append '91 to their names, and who enter college with the notion that they are the concentration of wisdom, we extend him a cordial invitation to spend a few years in this institution where scores of non-Catholic students are yearly learning the falsity of the bigoted ideas that dwell in the minds of so many otherwise sensible people.

N.

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#### Silhouettes of Travel.

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#### VI.—SALT LAKE CITY.

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There are three institutions in Salt Lake City—St. Mary's Academy, Holy Cross Hospital, and All Hallow's College—anyone of which would be highly creditable to a numerous and wealthy Catholic community. The two first-named institutions belong to the Sisters of Holy Cross; the last, to the diocese of Salt Lake City, under the general supervision of Rt. Rev. Bishop Scanlan. Visitors and tourists are surprised at the magnificence and stateliness of these buildings. No other denomination in the city, not even the Mormons themselves, own anything like them. Non-Catholics are astonished to learn that these establishments have been built by local generosity, are self-supporting, and better equipped for their respective duties than many older such institutions in eastern centres of population.

St. Mary's Academy, which has been for a number of years under the mild and enlightened direction of Mother Charles, has been a fountain of knowledge and refinement from which the young ladies of the surrounding states and territories have learned that good breeding, moral equipoise and superior intelligence which make life's sunshine more pleasant, life's storms less severe. How Mother Charles, her assistants and their work are appreciated is best learned from the fact that today there are 136 boarders and 150 day pupils attending the Academy. There are 145 students of Music and 80 of Art.)

The artistic and spirited execution of some of Liszt's most difficult fantasies and improvisations, and of Chopin's sonatas, as well as the classical ren-

dition of a brilliant instrumental and vocal chorus of Mendelssohn's by the young ladies, made me imagine that I was back again in Indiana, listening to a grand musical program in the Mother-House on the romantic banks of the St. Joseph River. The harp, violin and guitar seem to receive more than ordinary attention here.

In the art department, or studio, the drawings, paintings, modellings, ornamental and decorative work—the exquisite crayons, etchings, pastel, Kensington, painting on satin and lustra painting—indicate a high order of talent as well as an unbounded enthusiasm in the cultivation of the fine arts among the spirited and amiable young ladies of the once wild West. An especial feature of the education given at St. Mary's is a practical training in mercantile science and in the ordinary duties of the household. With the three *Rs*, and the learned *ologies*, are combined all the details of culinary craft and domestic duties. There are 27 Sisters employed in the Academy, and there is plenty of work for many more to meet the increase of public patronage.

Holy Cross Hospital is a living monument to the courage, zeal and generosity of Father Scanlan—now Bishop of the Territory—who planned it and superintended its construction. It is the chief hospital of the Territory, and will favorably compare with the best hospitals in Catholic centres, as well as with the most costly state built institutions in point of architectural style, in the comfort, attendance and conveniences afforded the sick, and particularly in the excellent management of the institution by the Sisters of Holy Cross.

Sister Holy Cross is chief matron and directress, and fifteen Sisters share with her in the heroic self-sacrifice which such a calling daily necessitates. These fifteen must do the work of twenty; and yet the proudest dames that dwell in marble palaces are not so contented or cheerful as these self-immolated victims of the most exalted Christian charity. Few of Bishop Scanlan's works have more endeared him to the cosmopolitan community of the city than this noble monument of Christian mercy and tenderness towards the afflicted of every creed and race.

All Hallows' College is another magnificent structure which Rt. Rev. L. Scanlan's indefatigable zeal has created. The college is a large and commodious edifice of brick, with a fine red stone basement. All the modern improvements have been utilized in the construction and arrangement of the building. It is now in the second year of its usefulness. There are 75 boarders and 175 day-scholars on its daily roll-call. The college aims to fit

young men especially for commercial pursuits, and at the same time imbue their minds and hearts with those principles of truth and rectitude which will make them honest, upright, honorable, and useful citizens. The sciences, particularly those that are required to develop the resources and mineral wealth of the country, receive special attention. Analytical chemistry, qualitative and quantitative mineralogy, and assaying form a separate and practical department of study. The cabinet contains rich specimens of native minerals. During class-hours some of these are placed promiscuously before the student who is expected to familiarize himself with their crystallization, properties and blow-pipe reactions, the proper mineralogical terminology and their chemical composition.

Few places afford a better field for geological study and investigation than Salt Lake City and its vicinity. Here are represented the principal formations, from the earliest Archaic to the latest Tertiaries, developed on a scale of unusual magnitude. Dynamical forces of incalculable power must in bygone times have folded and twisted thousands of feet of solid rock as if they were so many layers of silk, or sheets of paper.

The President, Rev. P. Blake, is what the Germans term a many-sided man. He is a scholar of the broadest culture and yet thoroughly acquainted with the chief branches of business, as well as with commercial law. Endowed with restless energy and clear foresight, he has already secured an efficient corps of professors, and placed the institution on a solid financial and scholastic footing, with every prospect of a useful and glorious career. Among the ablest members of the faculty is John B. Fitzpatrick, Esq., a graduate of the Catholic University, of Dublin. This gentleman, besides having a thorough acquaintance with the classics and English literature, has made a special study of astronomy, geology, mineralogy, assaying and prospecting.

## VII.

The sense of loneliness which one experiences in a strange place immediately vanished as soon as I discovered so many old acquaintances among the Sisters of Holy Cross—Mother Charles, Sisters Raymond, Martha, Modwina, Liguori, Leander, Blandina at the Academy, and Sister Holy Cross, with Sisters Bartholomew, Anselm and Antonio at the Hospital. It was with some difficulty, however, that I established my own identity. The length of Absalom's flowing locks once created for that young gentleman a little unpleasantness—the brevity of my once profuse hirsute ornament—

ation, on the contrary, caused me no little embarrassment by preventing for a time my recognition by the good Sisters. They were reassured, however, as I informed them that it was fashionable nowadays to open a skating rink on that capital portion of one's anatomy from which Michael Angelo is said to have copied the great dome of St. Peter's at Rome; that such men as Julius Cæsar, St. Peter, Cicero and Bismark were inclined to calvities; that this class of men scarce ever found their way to the wards of a lunatic asylum; that those mighty subterranean dynamic forces, termed volcanoes, suffered little vegetation to grow around their crests, and that, according to Darwin, the coming man would be devoid of all useless appendages:

"Sans teeth, sans eyes, sans taste, sans everything" but a small stomach and a large brain. We assured them that

"Powders and pills  
Cathartics and squills"

and the other resources of the pharmacopœia had produced on us a contrary effect from that visible on the cranial development of good Father Granger—

"Credat Judæus Apelles"—

Father Cooney, Missionary Apostolic, may, like a doubting Thomas, refuse to accept this pathological phenomenon, but, as Aristotle says: *Contra factum non est argumentum*.

Mother Charles, though advancing in years, has lost nothing of her youthful vigor or practical wisdom. She still combines the active life of her patron saint with the contemplative piety of a Scholastica. Such is the zeal, charity and educational success of the Sisters under her charge that the Mormons who at first looked upon them with an aversion bordering on hatred prove now their staunchest friends and most generous patrons. Brigham Young himself soon recognized their services to the community. He offered them his most solemn blessing and proffered his counsel and assistance whenever they should need them.

The hospital occupies one of the healthiest and most beautiful sites in the northeastern portion of the city. It is the favorite resting-place for the convalescent clergy of the East. The grounds comprise one block, or ten acres, on which are planted rows of handsome shade trees.

Sister Holy Cross, with her gentle looks and cheering words, moves around among her numerous patients as an angel of light, dispelling the clouds of sorrow from the brow of pain. Her heart still goes back to the students of Notre Dame, notwithstanding the many tricks they played on her when in charge of the Infirmary. Many a time, members

even of the graduating class came to her with all the symptoms of a well-developed, double-back-action toothache in the shape of a *quid* not found in their Latin Grammar. The good Sister would offer some creosote, but our festive candidate for an A. B. would prefer a spoonful of *cognac* to remove the pain. Sometimes a young gentleman came for treatment after rubbing his tongue to a white-washed wall. The proffered pills were slyly dropped into a pocket, and shortly after a nice lunch with a glass of sherry rewarded the cunning of the collegian. At other times, as the regular physician was about to make his diagnosis, a student would knock his elbow on the wall, or against the bed-post, to create a fever for the occasion and obtain a few days relaxation from Greek roots or the mysteries of mathematics. Among the amiable young ladies of St. Mary's, Sister Holy Cross was a general favorite. Many a time did she fill her provision chest or cupboard with nice pies and cake and all manner of goody goodies, and, taking her stand behind a door, enjoy the sly manœuvres of the charming little Misses who came to appropriate, in true communistic style, the contents of her well-filled larder. God be with these good old times! These young ladies and gentlemen are now the heads of families, engaged in the struggle of life; but the memory of the good Sister upon whom they played so many innocent pranks will ever accompany them,

"Like the faint exquisite music of a dream."

Poor Sister Gonzales is to lose her right hand from necrosis of the metacarpal bones. Such is the result of a consultation among the medical men who attend the hospital.

Besides the city patients, the sick or wounded miners from the surrounding territory are brought here for treatment. The stoker of the hospital, while prospecting several months ago on the edge of a precipice, was blown up into mid-air, together with his companion, by the premature discharge of a blast. They fell one hundred feet downwards, striking a projection of the bluff, and thence rolled onward thirty feet more before they reached a solid footing. They had some bones broken, of course, but were not disabled for life. "We are going to work again prospecting in the spring," said he. "This is not the only accident I have met with: I once fell into a shaft and received a compound fracture of the skull; I was in my younger days a sailor, and got shipwrecked twice." I advised him to seek a position in a dime museum at Chicago as an india-rubber man, or the human meteor, but in vain, as the rough life of a prospector has too many charms for the old salt.

S.

## Personal.

—Master Arthur Nester, a Minim of last year, has returned to Notre Dame.

—Mr. Otis Spencer, of Denver, Colo., is meeting with great success in the practice of law. He has the best wishes of many friends.

—Mr. A. McNulty, one of the old students of Chicago, came down last Saturday to spend a few days with his brother and cousin who are attending class here.

—Mr. C. D. Fish, a representative of the *Chicago Herald*, stopped over at the University for a few minutes last Tuesday. Mr. Fish was a student here in '72, '73 and '74. He was somewhat surprised at the many improvements made at Notre Dame since his time.

—Mr. Albert Gale, of Albion, Mich., was a visitor here last Saturday and Sunday. He acted as referee in the last football game. Mr. Gale is an old player himself, having been a member of the Albion college team for three years. He complimented the boys on the skill displayed in their game.

—Among the visitors at Notre Dame last Sunday were Mrs. Horn, a resident for many years of Columbus, Ohio, where she is well known and highly esteemed for her many amiable qualities; her daughter, Miss Estelle Horn, a talented and accomplished young lady, who is this year finishing her studies in the post-graduate course at St. Mary's Academy; Miss Mamie T. Dillon, a most gifted and promising graduate of St. Mary's, who is likewise pursuing studies of the post-graduate course at the Academy, and Miss H. Guise, a young lady whose aptitude and genius for music entitle her to high rank among the pupils of St. Mary's.

## Local Items.

—Thanks!

—Camp fire!

—Easter week.

—Brady got there.

—It was a piece of ham.

—Navigation has opened.

—But football still has the floor.

—Easter boxes were numerous.

—A three-cornered square is the latest.

—What are the seven wonders of the world?

—There was the usual number of Easter visitors.

—The theatre was great; it could not be equalled.

—Ambition that cannot be realized is a sad thing indeed.

—Calamity's shadow is enough to give anyone the "blues."

—Baseball elections were not so exciting as in former years.

—B. Paul entertained the boys in his usual happy style on Thursday.

—The Staff returns thanks for pleasant remembrances of Easter.

—The change was welcomed with unmistakable signs of satisfaction.

—The boldest of the politicians stood aghast at the high hat brigade.

—The SCHOLASTIC may cease to be "small potatoes" after awhile.

—The efforts of the grand aggregation were gallant, even if unavailing.

—Monday last was "house-cleaning day" for the Senior study-hall faculty.

—Easter Sunday marked the disappearance of the last vestige of ice on the lakes.

—The Juniors will have a feast this afternoon. It was postponed from Wednesday.

—The way of the backbiter, like that of every other transgressor, is sure to be hard.

—The Society of the Guardian Angels enjoyed extra "rec" on Wednesday afternoon.

—The Academy of St. Thomas Aquinas will hold a disputation next Wednesday eve.

—The Northern lights could be seen Monday evening. They presented a beautiful sight.

—The desks in the Senior study-hall have been changed to correspond with those on the Junior side.

—Spalding's "Baseball Guide" is out, and the "fiends" have been busily perusing its contents during the week.

—NOTE.—The compositors are not allowed to give "proofs" of articles. Persons desiring the same should apply to the Editor.

—In the Moot-court this evening the arguments of the solicitors in the chancery case of *Farrell vs. Decker* will be made, and the decree of the chancellor given.

—Work on the new Novitiate building is progressing very rapidly. It is expected that before the end of summer the new structure will be finished and furnished.

—WANTED.—A baseball umpire who will agree to umpire championship games without creating dissatisfaction, and who will give bond for the faithful performance of his promise.

—The road-commissioner may be around in a few days to collect poll tax from those who voted last Monday. Voters have the choice of paying cash or working out the tax on the roads.

—Messrs. G. Houck, J. Burns, P. Burke, J. Heinemann, R. Pollock, T. O'Regan and J. McDermott, of the Total Abstinence Society, went to Chicago yesterday morning to hear Bishop Ireland's address on Temperance.

—The annual banquet of the Senior Baseball Association was held in the Senior refectory Thursday evening. After the banquet, adjournment was had to the Senior reading-room, where dancing was indulged in and refreshments were served.

—"Where there's a will, there's a way." But those who are ill disposed not only can find no

"way," but even go so far as to create difficulties whereby the accomplishment of a work will be impossible for another. If such find peace therein, they are welcome to it.

—Mr. G. Houck has received from Ann Arbor three large and elegant group photographs of the University football team. The grouping is excellent, and the players present an appearance of might and muscle well calculated to strike terror into the hearts of opposing elevens.

—In the football game on Monday, Fehr's team was victorious by a score of 10 to 4. Houck's eleven scored in the first inning on a touch-down by Coady. Their opponents won the game in the second inning on touch-downs by Fehr and H. Jewett, and a goal kick by Prudhomme.

—The course of Science-Hall lectures was duly inaugurated by Rev. J. A. Zahm, C. S. C., last Wednesday afternoon, Father Zahm's discourse was on "Christian vs. non-Christian Scientists," and was enjoyed by the large audience present. Prof. J. G. Ewing is down for the next lecture next Wednesday.

—Very Rev. Father General did not forget the princes in his distribution of the Easter eggs. He also gave them a beautiful Easter card from the brush of Signor Gregori. The work of the famous artist was, in the estimation of the princes, greatly enhanced by the affection that accompanied the gift. The painting will be given a place of honor in St. Edward's Hall.

—The Law Debating Society met Wednesday evening and discussed the question as to whether capital punishment should be abolished or not. The debaters were J. Heinemann, Ray Pollock and C. Stubbs for the affirmative, and L. Chacon, E. Britt and Wm. Tiernan for the negative. The debate was decided in favor of the affirmative. The meeting was one of the most interesting held this session.

The Mendelssohn Quintette Club of Boston, now entering upon its 38th season, is probably the most extensively known concert company in this country, there being hardly a city or town of any importance in which it has not been heard. Their concerts are instructive and entertaining, and the repertoire contains works calculated to please the general public as well as the most critical listeners. At Washington Hall, Notre Dame, next Saturday.

—The members of the Senior Baseball Association met in the Senior reading-room Thursday morning to elect officers for the spring season. The following candidates were elected: President, Rev. A. Morrissey, C. S. C.; Directors, Bros. Paul, and Emmanuel, C. S. C.; Treasurer, C. J. Stubbs; Secretary, G. H. Craig; Field Reporter, John Meagher; Captains of First Nines, Geo. Cartier and M. Smith; Captains of Second Nines, T. Brady and G. Tarrant; Capt. of Special Team, J. Burns.

—The Law Class will soon finish the subject of contracts, to which the morning lectures are devoted. The notes are very comprehensive—far more so than in any other law school in the country, —and include all recent decisions of importance.

Real property is the subject of the afternoon lectures. The evening class is devoted mainly to "quizzing" and analyzing cases. It is safe to say that the law graduates of Notre Dame will be further advanced this year than those of any other noted law school.

—The first football game for the championship was played Thursday afternoon. Fehr's men had the kick off, and after 15 minutes' hard play, they scored on a touch-down by Fehr. Two more were made on a goal kick by Prudhomme. Nothing more was scored until near the end of the inning, when Jewett got the ball and carried it from the centre to the Brown's goal line where he was stopped by Luhn. In the scrimmage which followed, Fehr got the ball and made another touch-down, and the inning ended with a score of 10 to 0 in favor of Fehr's eleven. There was some discussion concerning the manner in which the last touch-down was made, the rules not being interpreted alike by all the players. Owing to the rain, the game was called at the first inning. This was to be regretted as the second inning would undoubtedly have been very exciting. There was a number of nice passes and throws made during the game. T. O'Regan was referee. The players were: F. Fehr (captain and centre), E. Melady, H. Hull, J. Wilson, H. White, F. Albright, A. Larkin, *Rushers*; J. Cusack, *Quarter Back*; G. Cartier, E. Prudhomme, *Half Backs*; H. Jewett, *Goal*. G. Houck (captain), E. Sawkins (centre), F. Springer, T. Coady, L. Meagher, W. Silver, J. McGrath, *Rushers*; P. Brownson, *Quarter Back*; H. Luhn, J. Hepburn, *Half Backs*; E. Coady, *Goal*.

—In accordance with a time-honored custom, the baseball season in the Minim department was opened Thursday afternoon by a match game of ball between a special team of Seniors known as the "Giants" and the special Minim nine. The players were stationed as follows:

GIANTS—M. White, c. and s.s.; G. Craig, 1st b. and p.; C. Neill, s. s., and c.; T. Griffin, p. and 1st b.; A. Gibbs, 2d b.; S. Craft, 3d b.; P. Burke, l. f.; G. Ball, c. f.; M. Mulkern, r. f. MINIMS—L. Doss, c.; L. Black, p.; J. Dungan, 1st b.; V. Kehoe, s. s.; W. Williamson, 2d b.; J. Dunn, 3d b.; D. Quill, l. f.; A. Clendenin, c. f.; P. Sweet, r. f. J. V. O'Donnell, was umpire, W. Rochford, scorer, C. J. Stubbs, time keeper.

The game was characterized by the phenomenal work of the Giants' batteries and the terrific slugging of the Minim batsmen. The sentiment of the spectators seemed to be with the Minims, for the umpire was greeted with cries of "Rats" whenever he gave a close decision in favor of the "Giants." The report that he umpired the game perched aloft on a distant bench to escape personal violence is untrue, as he simply took this unprofessional position on account of the humidity of the soil. Ball's base running, and Griffin's fly catching were also features of the game. In the second inning a fly lit on Gibbs while he was napping on second and ruined his last year's hat. Rain interfered before the game was finished, and time was called when the score stood 11 to 10 in favor of the "Giants." The game will be played to a finish next Thursday.



—Accessions to Bishops' Memorial Hall:—Photograph and autograph of Cardinal Antonelli, presented by W. J. Onahan, LL. D. Two autograph letters of Bishop Gilmour; letter written by Archbishop Bailey, presented by Prof. Gregori. View of the interior of San Lorenzo and tomb of Pius IX, presented by Very Rev. Father Sorin. Manuscript of the "Lives of the Deceased Bishops of the United States," presented by the author, Richard H. Clarke, LL. D.; several complete volumes of *The Truth Teller* for the years 1832, '33, '34, '38, and 39, presented by Mrs. Lucinda McCauley. Fourteen cabinet photographs to illustrate Abbé Gaume's Freemasonry; lot of pictures representing Catholic clergymen, presented by Mr. E. Edgerly. Autograph letter of Pope Pius IX; album containing floral souvenirs from all the sacred places arranged by the late Rev. —. Donnellan, of Washington and Dubuque, presented by Rev. Father Zahm. Translation of a lot of French documents relating to the Lazarists, received from Sister M. Germain. Life-size painting in oil of His Grace Most Rev. Archbishop Ryan, of Philadelphia.

### Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

#### SENIOR DEPARTMENT.

Messrs. Akin, Brady, Brelsford, Bowles, Brannick, Beckman, Barrett, P. Burke, J. Burke, Barnes, Bombeck, Bronson, Barnard, Blessington, J. Burns, Brewer, E. Burns, Craft, Campbell, Cassidy, Chacon, Cusack, Craig, Cartier, E. Coady, T. Coady, Cosgrove, Desimoni, Dore, Eyanson, E. Ewing, Fitzharris, Finckh, Fenton, Fehr, Goebel, Geisler, Gibbs, Göke, Griffin, Garfias, Henderson, Higgins, Heinemann, M. Howard, Hummer, E. Howard, Houck, Keating, Kehoe, L. Larkin, W. Larkin, Lappin, Leonard, Luhn, Longmire, Langan, Louisell, Lyons, W. McDermott, McCune, Mulkern, J. Meagner, J. McDermott, Mackey, W. Morrison, Maloney, McAllister, McCart, McAuliff, Melady, Andrew Nicholl, K. Newton, Neill, R. Newton, O'Hara, O'Regan, O'Shea, O'Donnell, O'Connor, O'Brien, Owens, Plato, Prichard, Preston, Parés, Rochford, Reynolds, Rother, Reedy, Riley, Read, Stubbs, J. Sullivan, Stephenson, Short, Suing, H. Smith, M. Smith, W. Silver, R. Silver, D. Sullivan, Tiernan, Tarrant, Woodbridge, Wall, Woods, Wagoner, Wilkin, Wilson, M. White.

#### JUNIOR DEPARTMENT.

Masters Adelsperger, Adams, Anfenger, Allen, Bombeck, Bronson, Boyd, Beaudry, Bolderick, Blake, Burger, Brady, Cunningham, Cauthorn, Cooney, J. Connors, F. Connors, Carroll, Case, Chacon, Connelly, Cavanagh, Ciarcoschi, W. Cartier, Chute, Coulter, Jas. Doherty, Jno. Doherty, Delaney, Duffield, Daniels, Doss, Davis, Devine, Ebner, Elder, Fitzgerald, Falvey, S. Fleming, P. Fleming, F. Flynn, Grossman, Gray, Graham, J. Greene, T. Greene, Gale, Gonzales, Grever, Garrity, Houlihan, Henry, Howard, R. Healy, P. Healy, Hall, Hampton, Hoerr, Huber, Hackett, Hughes, Hartman, Hake, Hayes, Jewett, Kinsella, Kutsche, Lane, Leonard, Moncada, Merkle, Martin, McGuire, John McIntosh, James McIntosh, McGurk, H. Mallay, W. Mallay, McIvers, McPhee, Miner, McGrath, Mulqueen, McKenzie, Mooney, McCartney, Mayer, Monarch, Neef, O'Neill, W. O'Brien, G. O'Brien, W. P. O'Brien, M. O'Kane, B. O'Kane, O'Donnell, Paquette, Prichard, Pecheux, F. Peck, J. Peck, Pfau, Quinlan, Roth, Reichard, I. Rose, S. Rose, Rowsey, Roper, F. Schillo, Stephens, Shenk, Spalding, Senn, L. Scherrer, C. Scherrer, Simpson, Thome, Talbot, Wile, Wageman, Walsh, Wright, Wilbanks, Wood.

#### MINIM DEPARTMENT.

Masters H. Bachrach, S. Bachrach, A. Bachrach, Bloomhuff, Blumenthal, Beckham, Barbour, Blake, Bates, Burns, Bradley, Boettcher, C. Connor, W. Connor, E. Conners, Collins, Connelly, Cummings, Carlile, Cudahy, W. Creedon, Cohn, Carpenter, Campbell, Durand, F. Dunn, Jessie Dungan, Jas. Dungan, L. Dempsey, J. Dempsey, F. Dempsey, Dench, Dorsey, E. Elkin, C. Franche, E. Falvey, Firkel, Grant, Greene, Goodwillie, Hinds, Harlan, Hagus, Howard, Hamilton, Healy, Halthusen, Haddican, Jaramillo, Kerwin, Kutsche, Kehoe, Keeler, Koester, Keefe, Kane, A. Loneragan, H. Loneragan, Mooney, Marx, Morgenweck, McDonnell, L. Mayer, G. Mayer, Mott, J. Marre, A. Marre, Minor, Neef, Neenan, O'Neill, Oppenheimer, O'Mara, L. Paul, C. Paul, Plautz, Parker, Quill, Rogers, Ricks-cker, Sweet, Seerey, F. Smith, E. Smith, Stone, Stephens, Speir, Storey, Taft, Trujillo, Tomkins, Thornton, W. Williamson, Welch, A. Witkowsky, S. Witkowsky, Wilson, Young.

### Class Honors.

[In the following list will be found the names of those students who have given entire satisfaction in all their classes during the month past.]

#### PREPARATORY COURSE.

M. Quinlan, J. Kinsella, C. Fitzgerald, Roth, J. Cunningham, F. Wile, W. Brown, H. Bronson, J. Talbot, R. Boyd, M. Beaudry, R. Spalding, S. Rose, H. Mallay, A. Sullivan, R. Case, J. Connors, T. Falvey, J. McMahon, R. Adams, T. Gonzales, E. McIvers, E. Hughes, J. McGrath, W. Rowsey, T. Wilbanks, E. Grever, J. Flynn, M. O'Kane, G. Frei, F. Chute, E. McCartney, C. Fleming, C. Roper, J. Burke, A. Fitzharris, H. Barnes, W. Tiernan, R. Pollock, E. Howard, A. Nicholl, J. Norton, J. Donelson, M. Monroe, M. Howard, E. Stephenson, I. Waixel, E. Sawkins, J. Geisler, C. Desimoni, E. Kehoe, H. Mack, W. Akin, E. Britt, T. O'Regan, E. Coady, F. Wilkin, H. Smith, T. Brady, T. Pender, J. Kelly, H. Wright, R. Silver, W. O'Brien, B. Reech.

### List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the courses named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

#### PREPARATORY COURSE.

*Latin*—M. Dore, C. Paquette, F. Kelly, C. Cavanagh; *Algebra*—C. Paquette, R. Nations; *Arithmetic*—W. Hartmann, E. Stephenson, R. Fleming, J. Norton, P. Wood, E. Hillas, P. Healy; *Grammar*—R. Silver, J. McCormick, W. Mallay, C. Fitzgerald, W. Hayes, T. Gonzales, W. O'Brien; *Orthography*—C. Desimoni; *Geography*—E. McCartney, C. Goodman, H. Bray, L. Chacon, P. Healy; *History*—A. McCartney, C. Goodman, L. Chacon, P. Healy; *Catechism*—H. Bray, R. Case, F. Crotty, J. Connors, T. Gonzales, R. Inderrieden, J. Kinsella, W. Rowsey, R. Spalding, J. Bray, P. Healy, P. Wood; *Reading*—B. Reed; *Latin*—F. Chute.

### THE KEY OF SUCCESS

is a good memory, without which the student, businessman or scientist loses what he gains. Prof. Loissette's wonderful discovery enables his pupils to learn any book in one reading. Endorsed by Prof. Richard A. Proctor, the astronomer, Hon. W. W. Astor, late U. S. Minister to Italy, Hon. John Gibson, President Judge 19th Judicial District, Penn., Hon. Judah P. Benjamin, the famous jurist, and hundreds of others who have all been his pupils. The system is taught by correspondence. Classes of 1087 at Baltimore, 1005 at Detroit, and 1500 on return visit to Philadelphia. Address Prof. Loissette, 237 Fifth Avenue, New York, prospectus.



## Saint Mary's Academy.

*One Mile West of Notre Dame University.*

—Rev. Father L'Etourneau officiated at the services during Holy Week.

—Regular classes were held all week, and very few went home to spend Easter.

—The repository on Holy Thursday was very beautifully arranged. The flowers were exquisite.

—Special thanks are tendered Mr. J. Cummings, of Chicago, for choice flowers sent to decorate the altar on Holy Thursday and Easter Sunday.

—Easter Monday brought a treat to the pupils in the shape of a late sleep. Recreation all day, boxes from home, and "New Arts," combined to make a very enjoyable day.

—Mrs. Peter Smith, of Chicago, a former graduate of St. Mary's, has testified her affection for her *Alma Mater*, by sending from France six candlesticks of brass, massive and elegant in design and finish. Engraven on them is the name of the generous donor, and the name of her in whose memory they are given, dear Mother M. Angela. Warm thanks are returned.

—The altars on Easter Sunday were beautiful in their array of choice flowers. Those who presented floral offerings were Mrs. Pugsley, South Bend; Miss M. Quill, Chicago; Mr. Shephard, Arlington, Neb.; the Misses A. Beschameng, E. Wright, N. Dunkin, M. Mitchell, K. Hurley, L. Hillas, K. Heffron, G. Stadtler, F. Hertzog, I. and M. Horner, of St. Mary's.

—All were charmed by the singing on Sunday last. The Mass rendered with fine effect was Mercadante's. The voices blended well, and the praise to God that rang out with every note made it more than a fine musical display,—made it, indeed, the soul's rejoicing over the Resurrection. At the Offertory, Wiegand's *Hæc Dies* was sung, and at the Benediction, Gæb's *Tantum Ergo*.

—Among the recent visitors at St. Mary's were: J. Goverone, San Francisco, Cal.; F. A. Palmer, M. Dinnen, T. D. O'Mara, W. P. Rend, J. Rend, A. H. McNulty, Miss Mary Quill, Chicago; Miss F. Schmauss, Rockford, Ill.; Mrs. T. J. Sheean, Mrs. D. Sheean, Galena, Ill.; Mrs. F. Gavan, Mr. F. Gavan, Jr., Lafayette, Ind.; G. Beitner, Mr. and Mrs. O. Knoblock, Miss F. Shively, South Bend; Mrs. A. Hoffenden, San Diego, Cal.; Mrs. E. Horn, Columbus, Ohio; Miss Wagner.

—On Easter Sunday Very Rev. Father General was the celebrant at the solemn High Mass, assisted by Rev. Fathers L'Etourneau and French as deacon and subdeacon. Very Rev. Father General's voice rang out clear and full, and carried with it many a memory of days gone by to those who remember "old times" at Notre Dame and St. Mary's. Rev. Father French preached a most eloquent sermon on the Gospel of the day, which will not be forgotten soon by those who had the pleasure of hearing it.

—The drama, "New Arts," written by Very Rev. Father General, was presented by the Juniors on Monday last. Needless to say all did well; but the Misses S. Crane, L. Farwell, and H. Pugsley deserve special mention. The venerated Founder of St. Mary's, in whose honor the entertainment was given, made a few remarks at the close of the play, encouraging all in the study and practice of good manners. The programme was as follows:

### "NEW ARTS."

(A drama in Three Acts, written for the benefit of Academies of Holy Cross, by Very Rev. E. Sorin, Superior-General of the Congregation of Holy Cross.)

#### *Dramatis Personæ.*

Madame Affable.....	S. Crane
Miss Eastlake.....	L. Farwell
Miss Holmes.....	M. Campbell
Mrs. Fairbanks.....	M. Newman
Miss Rosecommon.....	H. Pugsley
" McPherson.....	L. Dreyer
" May.....	N. Davis
" Clark.....	N. Wurzburg
" Faraday.....	L. Fritz
" Copeland.....	A. Wurzburg
" Everette.....	M. Rhinehart

#### *Ladies of the Reception.*

Misses L. Dolan, F. Burdick, E. Lewis.

Miss Caraloman.....	L. Mercer
" Grundy.....	E. Foster
" Fish.....	A. O'Mara
" Dellena.....	L. Hagus
" Toby.....	M. Reed

#### TABLEAU.

Our Lady of Triumph.....	L. Meehan
Guardian Angels.....	G. Wehr, B. Fenton

### Egotism.

"If, as astrologers were wont to teach, our good or bad dispositions depend upon the heavenly body under whose influence we chance to be born, how extreme the malignity we must attribute to the planet which condemns a man to be an egotist." Such persons endeavor to force a favorable opinion of themselves on others, either directly by lauding their own actions, or indirectly by condemning the actions of others. While persons content themselves with expatiating on their own actions, talents and exploits they gain no other end than to inspire us with pity or contempt; but when they attempt to secure their object by censuring the actions of their neighbor, they invariably excite our indignation.

The indirect egotist is a person of whom society has a special abhorrence. People of this disposition imagine themselves possessed of an innate superiority which gives them, as an inalienable prerogative, the right to criticise their less fortunate brethren, and they seem to think the exercise of this privilege a mark of enviable distinction. Of subjects about which they profess to have any knowledge—and of few will they admit their igno-

rance—their opinions and judgments are infallible. So positive is their manner of expressing themselves that to doubt seems worse than heresy, and to oppose, a crime. Their own actions and judgments are the only ones not open to censure. There is little doubt that this is the class of individuals ridiculed by the poet, when he refers to

"Some leading lives unblamable and just,  
Their own dear virtue, their unshaken trust."

Public opinion of such people may be estimated by the manner in which they are avoided.

This trait of character not unfrequently manifests itself among pupils: it is never the most talented pupil that is the most opinionated; but we hear the egotist constantly lauding his own superior qualities of mind; the lessons that others consider the most difficult are the very ones that gave him the least trouble; the most complicated problems are the ones he considered the easiest, and so on; we find this vein running through his entire conversation.

It does not follow that because a person is not egotistical he is void of self-respect, or because he is not self-asserting that he has no real worth. The most unassuming people are very often those to whom society is most deeply indebted, although, unhappily, some of our most worthy men were too deeply impressed with a sense of their own great worth. As regards the conceit of Wordsworth, many stories have been told; and though some may be exaggerated, others are too well substantiated by facts. He is said never to have read any poetry but his own, and to have been exceedingly contemptuous in his estimation of his brother writers. But the fact that so many great men possessed this defestable quality is no reason why we should nourish it; rather should we regard it as a great misfortune that so many noble attributes were eclipsed by one so unworthy as that of egotism.

If our worthy actions do not win for us the esteem they merit, we should not be discouraged but redouble our efforts to do our best, and no more can be required of us.

#### Tablet of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPARTMENT, AND EXACT OBSERVANCE OF RULES.

#### SENIOR DEPARTMENT.

*Par Excellence*—Misses Allen, Andree, Arpin, Arnold, Brady, Bub, Burton, Barth, Barry, Bloom, Brewer, Boyer, Beschameng, Bourne, Bray, Bates, Blacklock, Beck, Belfield, Clifford, Claggett, Connors, Clore, E. Coll, M. Coll, Campagne, Calkins, H. Dempsey, C. Dempsey, Daube, Ducey, M. Desmond, C. Desmond, Davis, Dunkin, Dority, English, Earley, Flannery, Fenton, Geer, Guise, Hummer, Hughes, Hertzog, Hellmann, M. Horner, I. Horner, Henke, Hinz, Harlen, Heffron, C. Hurly, K. Hurley, Hillas, Hoff-

man, Hutchinson, Hepburn, Hooker, Koester, E. Kearns, Karnes, Kohler, Kron, Keyes, Leonard, Loonie, L. Meehan, N. Meehan, N. McCarthy, McCormick, McEwen, McNamara, Moran, Moore, K. McCarthy, Marsh, C. McFadden, J. McFadden, Mitchell, Marley, Neff, E. Nicholas, L. Nicholas, O'Brien, Prudhomme, Piper, Papin, Pomeroy, Quill, Quealey, G. Regan, Rend, Riedinger, Rannells, Reen, E. Regan, Richardson, Robinson, Städtler, Sheean, Saviers, Sloman, Schmauss, B. Smith, Spier, Trask, Thompson, Van Horn, Van Mourick, M. Voechting, B. Voechting, Wagner, Wiesenbach, Wehr, Webb, Young, Zahm.

#### JUNIOR DEPARTMENT.

*Par Excellence*—Misses T. Balch, E. Blaine, Burdick, Butler, Emma Burns, Campbell, Crane, Churchill, N. Davis, E. Dempsey, Dohan, Dreyer, Eby, Farwell, Foster, Hake, Hagus, Hull, Hughes, Harmon, Knauer, Kloth, Lewis, Longmire, Lauth, Miller, McCune, Morse, Mercer, Newman, G. Papin, Pugsley, E. Quealy, Reed, Rhinehart, Rose, Rogers, Stapleton, E. Smith, Thirids, A. Wurzburg, N. Wurzburg.

#### MINIM DEPARTMENT.

*Par Excellence*—Misses Ella Burns, K. Moore, O'Mara, A. Papin, Palmer, Reeves, S. Smith.

#### Class Honors.

#### LANGUAGE COURSE.

##### FRENCH.

1ST CLASS—Miss M. F. Murphy.  
2D DIV.—Misses Beschameng, Snowhook, Van Horn.  
2D CLASS—Miss Gavan.  
3D CLASS, 1ST DIV.—Misses Campeau, McEwen, McCarthy, Marley, Studebaker.  
2D DIV.—Misses Balch, G. Regan, Barry, Kron, Prudhomme, Campagne, Fenton, Spier.  
4TH CLASS—Misses Barth, McCormick, M. Desmond, K. Desmond, N. Dempsey, Flannery, Sheean, Latta, Burton, Horner, Rhinehart, Arpin, Hepburn, Waterbury, Van Mourick, Brewer, Pugsley, Wagner, Doian, Davis.  
5TH CLASS—Miss A. Papin.

##### GERMAN.

ADVANCED COURSE—Miss E. Horn.  
1ST CLASS—Misses Bub, Hoffmann, Trask, Beschameng, Henke.  
2D CLASS—Misses Hinz, F. Moore, Hummer.  
3D CLASS—Misses Wiesenbach, Burton, Piper, Ducey, Wehr, E. Balch, Quealey, Sloman.  
4TH CLASS—Misses Thompson, Davis, Neff, M. Horner, M. Smith, Quill, Daube, Leonard, Fritz, Dreyer, Miller, Kohler, Andree.  
5TH CLASS—Misses K. Hurley, G. Lauth, K. Hurley, Heffron, B. Morse, O'Brien, I. Horner, Bourne.  
3D DIV.—Misses M. Kennedy, Foster, Kloth, Connors, Crane, Rogers, Lewis.  
LATIN.—Miss Mary Burton.

#### "He Has Risen, as He Said."

"And He is risen!" O my God, my Lord,  
When shall I cease to pierce Thy heart with woe?  
For all my life I've wandered to and fro  
From sin to sin, and Thou hast kept kind ward  
And watch upon me, staying Thy dread sword  
Of justice over me. Even now I know,  
Though I have washed where the clear waters flow  
From out Thy rock, my heart is with a cord  
Bound fast to sin. "And He is Christ indeed!"  
So His great brightness makes me feel my sin,  
For as He brightens, I grow darker still—  
A spot upon Christ's sun;—yet, in our need,  
For us He's risen! Let us enter in  
His joyful heart, and wait His holy will!

MAURICE F. EGAN, in "N. Y. Sun."